



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Inductive Studies in the Acts.

By CLYDE W. VOTAW,
The University of Chicago.

THE PRIMITIVE ERA OF CHRISTIANITY.

AS RECORDED IN THE ACTS OF THE APOSTLES.

30-63 A. D.

SEC. 16. PAUL'S FIRST EVANGELIZING TOUR.

Acts 13:1—14:28. About 46-48 A. D. Antioch, Cyprus, Galatia.

I. STUDY OF THE FACTS.

Let the following subclassification of the material in this section be verified, corrected, or improved:

- Par. 1. 13:1-3, Appointment of Barnabas and Saul as Missionaries.
- Par. 2. 13:4-12, Missionary Work in the Island of Cyprus.
- Par. 3. 13:3, Withdrawal of John Mark from the Company.
- Par. 4. 13:14, 15, Reception of Paul and Barnabas at Pisidian Antioch.
- Par. 5. 13:16-41, Paul's Discourse in the Synagogue.
- Par. 6. 13:42-52, Labors in and Expulsion from Antioch.
- Par. 7. 14:1-7, Work of Paul and Barnabas in Iconium.
- Par. 8. 14:8-10, The Healing of the Cripple at Lystra.
- Par. 9. 14:11-18, Paul and Barnabas taken for Pagan Gods.
- Par. 10. 14:19-20a, Paul Severely but not Fatally Stoned.
- Par. 11. 14:20b-25, Revisitation of the Churches Established on the Tour.
- Par. 12. 14:26-28, Return to Syrian Antioch and Report to the Church.

1. Prepare a concise abstract of the material contained in this section, noting the chief facts and recounting them in your own language.

2. Write out a careful paraphrase of Peter's discourse (13:16-41), reproducing as exactly as possible the thought and the spirit of the text.

II. TOPICS FOR INVESTIGATION.

1. *The Antioch church and Gentile Christianity.*—Review the history of the Antioch church as recorded in Acts 11:19-26. With what year does chap. 13 open? Of the five prominent Antioch Christians named in vs. 1 which are prophets and which teachers? Why does Barnabas' name stand first and Paul's last? Consider the agency of the Holy Spirit (vss. 2, 4) in this important event. Observe the fasting and prayer (vss. 2, 3) in connection with it. Had the gospel interest and work of the Antioch Christians so grown that an expansive movement of this kind was the next step? Why were Barnabas and Paul chosen for this mission? Why had not the Jerusalem church already undertaken the spread of the gospel among the Gentiles? Why was the Antioch church the source and center of Gentile-Christian missions? How fully was the character and the route of this missionary journey arranged beforehand by the Antioch Christians?

2. *Incidents of the work in Cyprus.*—Locate upon the map Seleucia, Cyprus, Salamis, and Paphos. Learn what you can about the island of Cyprus. Why was it selected as the first district for evangelization by Barnabas and Paul (*cf.* Acts 4:36)? How did they reach the people with the gospel? How came (John) Mark to be with them (*cf.* Acts 12:12, 25)? Is it to be understood from vs. 6a that the more important towns of Cyprus were visited by the missionaries? Ascertain the exact nature of "sorcery" or magianism as then practiced (see especially Ramsay, *St. Paul the Traveler*, pp. 75-81). What was the character of Elymas? What is known about Sergius Paulus? What was the relation of the magian Elymas to this Roman proconsul? Why did Sergius Paulus wish to hear the gospel presented? Why did Elymas attempt to prevent this? Consider Paul's severe rebuke, and the divine judgment upon the magian. Compare with this the similar incident related of Peter in Acts 8:9-24.

3. *The itinerary of the tour and defection of Mark.*—Who appears to have been the leader of the missionary party from Antioch to Paphos? Why was this? State the circumstances which placed Paul at the head of the company (vs. 13). Observe (vs. 9) that up to this point in the Acts Paul has been called Saul, but from this point on, Paul. Were both names probably his from infancy, Saul a Jewish

name, Paul a Gentile name, as was customary in the case of Jews who lived in Gentile lands? Is the change here due to the fact that Paul now left the Jewish territory, and entered upon his great lifelong work in Gentile lands, where he was always known by his Gentile name? Who were the members of Paul's missionary company? Had the route beyond Cyprus been previously determined, or did Paul now determine what it should be? Why did he choose southeastern Asia Minor (Galatia)? Was it the next district to the west (toward Rome) of the territory already evangelized (*cf.* Acts 9:30; 11:25; 15:23, 41; Gal. 1:21)? Locate Perga upon the map. Why was not the gospel preached there at this time? Consider Ramsay's (*St. Paul the Traveler*, pp. 89-97) hypothesis that Paul's speedy departure from Perga was due to his having contracted malarial fever there, and must needs go inland to the highlands for recovery (the sickness referred to in Gal. 4:13, 14). Why was it that at this point (John) Mark left the company and returned to Jerusalem? How did Paul feel about this withdrawal (*cf.* Acts 15:38)? Trace upon the map the journey of the party from Perga through Antioch, Iconium, Lystra, and Derbe and back again to Perga, Attalia, and Syrian Antioch. Ascertain what can be known about each of these towns as to location, population, social, political, and religious characteristics (see especially Ramsay, *Church in the Roman Empire*, pp. 16-58; *St. Paul the Traveler*, pp. 98-151). Consider the view now adopted by many scholars that these churches established on the first tour, which lay in the Roman province of Galatia, were the churches addressed in Paul's epistle to the Galatians.

4. *Paul's discourse in Pisidian Antioch.*—What two classes of people did Paul address in the synagogue (vs. 16b; *cf.* 13:26; 14:1)? Which class would be the more susceptible to the gospel message, and why? Consider the following analysis of the discourse: vss. 17-25, review of Israelitish history; vss. 26-29, the gospel now given to the world; vss. 30-37, Jesus' Messiahship proved by the resurrection and by the fulfilment of prophecy; vss. 38-41, proclamation of a practical, universal gospel. What was the main point and purpose of this discourse? What was Paul's object in reviewing the Israelitish history? Compare the facts of the Old Testament history mentioned in vss. 17-22 with the Old Testament records of them (use marginal reference Bible) and account for disagreements. Compare Paul's exposition of the Old Testament history with Stephen's (Acts 7). Compare vss. 26-39 with Peter's pentecostal address (Acts 2:22-36).

Consider the original import, and the application made here, of the four quotations (vss. 33-35, 41) from Old Testament prophecy; also the quotation in vs. 47. Consider the practical nature and the force of Paul's presentation of the gospel truth. Is this the first recorded discourse of the apostle Paul? Consider carefully the features and the teachings of this discourse which are peculiarly Pauline (see especially vs. 39).

5. *Turning from Jew to Gentile with the gospel.*—Consider six reasons why Paul, wherever he went, first preached to the Jews in the synagogues: Christ directed it (Mark 7:27, 28; Matt. 10:5, 6; John 4:22); Paul preferred it (Rom. 1:16; 9:1; 11:11, 1 Cor. 9:20); Paul turned instinctively to his own countrymen first; the synagogues were the most convenient places of assemblage; they promised the best success; they were the best channels of communication with the Gentiles, since many devout ones attended the synagogue services. Why would the gospel missionaries obtain a hearing in the synagogues? How did Paul present the gospel to the Jews, and what was his main argument for Jesus' Messiahship? What was the cause of the hostility of the Antioch Jews (Acts 13:45) against Paul and Barnabas? How did Paul meet this? Was the right of the Jews to the gospel an exclusive or only a prior right? Had Paul any precedent for presenting the gospel directly to the Gentiles? How was it received by them? Supposing the churches of the first tour to be the churches addressed in Paul's Galatian epistle, were they composed mainly of Gentiles (*cf.* Gal. 3:29; 4:8; 5:2; 6:12)? Did this abandonment of the Jews pertain only to Antioch, so that in the other places visited by Paul he preached first to the Jews, and to the Gentiles only when rejected by the Jews? How could the Jews reject the very truth and mission to which they had been divinely appointed?

6. *Gospel ministry in Iconium, Lystra, and Derbe.*—What caused the departure of Paul and Barnabas from Pisidian Antioch, and after how long a period of work? Explain the meaning (vs. 50) of "devout women of honorable estate." Why could the chief men and women of the city be stirred into opposition against the missionaries? Why did Paul and Barnabas go from there to Iconium? Who are the "disciples" referred to in vs. 52? How did Paul begin his work in Iconium? What success did he have? In what sense were some of the Jews "disobedient" (Acts 14:2)? How long a time (vs. 3) did Paul remain in Iconium? What circumstances arose which drove him

from the city? Describe the healing of the cripple at Lystra. Why was this miracle performed? Compare with it the similar miracle of Peter (Acts 3:1-10). What peculiar idea of Paul and Barnabas did the Lystrans get? Why was this? What tradition existed in Lystra as to a previous visit to their city of its tutelar deities, Jupiter and Mercury? How were they about to do homage to Paul and Barnabas as gods? Why did the gospel missionaries refuse this? How did they present the true view of the matter to the people? Consider carefully Paul's words to the Lystrans on this occasion (Acts 14:15-17). What is the meaning of the saying (vs. 15) "We also are men of like passions with you"? With vs. 16 compare Rom. 1:18-25; 3:25, and explain meaning. Compare with this Lystran address the apostle's address to the Athenians (Acts 17:22-31). Who stirred up opposition against the missionaries, and why? Why did they stone Paul? Who were the "disciples" who stood about Paul after the stoning? Are we to understand that Paul's recovery (vs. 20) was a miracle? What was the success of the work in Derbe?

7. *Revisitation and organization of the new Christians.*—Consider the wisdom and self-sacrifice of Paul in revisiting the towns of this tour instead of going directly east from Derbe through Tarsus, his home, to Antioch of Syria. What was the purpose of this revisitation? How could he return and work in those places from which he had been so recently expelled? Observe that the gospel was now preached in Perga. How much time was occupied in this revisitation? Observe in vs. 23 the second mention in Acts of "elders." What is the meaning of the Greek word *cheirotoneo* here translated "appointed"? Were these "elders" appointed in these churches by the apostles alone, or by the apostles with the approval of the church concerned, or by the church concerned with the approval of the apostles? Was there one, or more than one, elder to each church? Is it to be supposed that other officers, *e. g.*, deacons, were appointed in these churches at this time of their organization, although no mention is here made of the fact?

8. *Results of the first evangelizing tour.*—What was the relation of Paul and Barnabas to the Antioch church (*cf.* Acts 13:1-3)? What interest therefore would that church take in hearing an account of their missionary journey? How long a time had it been since the party set out for this work? Consider the then prevailing customs and facilities of communication between different distant districts, as to whether it is likely that any news from Paul's company had reached Antioch pre-

vious to his return. What districts had been evangelized? How many churches had been established? How many converts to Christianity had been won? Was the main outcome of the journey, however, the establishment of the principle that the gospel was for the Gentiles upon the basis of faith, without reference to Judaism? Explain the meaning of the phrase (Acts 14:27) "opened a door of faith unto the Gentiles" (*cf.* Acts 13:38, 39; 14:15). Discuss the turning from Jew to Gentile with the gospel, as was repeatedly found necessary on this journey. Recall the previous occasions when others had been divinely led to this same course of giving the gospel to Gentiles as well as Jews; Peter at Cæsarea (Acts 10), and the early Christian missionaries at Antioch (Acts 11:19-21). Consider the relation of these experiences, leadings, and practical necessities to the conference at Jerusalem soon to be held (Acts 15) to determine finally the relation of the Gentile to the gospel and to Judaism.

III. OBSERVATIONS AND TEACHINGS.

1. *Organization*.—The teachers in the primitive churches were a class of Christians, subordinate to apostles and prophets, who devoted themselves to giving instruction in the history and teaching of Christianity.—Paul, faithful to his mission, revisited the Asian communities where he had preached on his tour, for the purpose of confirming and organizing the new Christians into local bodies or churches.—Elders (one or more) were appointed over each church, either by the apostles or by the church with the approval of Paul and Barnabas.

2. *Environment*.—The itinerary of the missionary journey was probably not fully marked out at the start; Cyprus was naturally the first place to visit, and subsequently Paul chose southeastern Asia Minor as the district next westward to be evangelized.—The Jews, at first interested in Paul and the gospel, soon came to hate and persecute the missionaries because of their Messianic and Gentile teaching.—At Iconium, Lystra, and Derbe Paul and Barnabas worked long and successfully, as there probably were few Jews in these towns.

3. *Institutions*.—The ceremony of fasting, so common in the Old Testament history, was practiced to some extent in the primitive churches, but without the direction or the sufficient example of Christ.

4. *Belief and teaching*.—The address of Paul at Pisidian Antioch is of great interest because of its being his first recorded sermon, although he had been preaching the gospel for twelve years more or

less.—The discourse has definite Pauline peculiarities, and yet his line of argument, presentation of the facts, and conception of the gospel truth, are in entire accord with, and similar to, the preaching of Peter.—At Lystra Paul and Barnabas came into contact with a quaint relic of the old paganism, in answering which Paul introduced his conception of natural religion and the philosophy of history afterwards developed more fully in Acts 17 and Rom. 1.—The great doctrinal result of the tour was the working out in practical experience of the principle that the gospel was for Gentiles as well as for Jews, upon the basis of faith, and that the Gentiles need not conform to Judaism.

5. *Daily life.*—Paul, by providential circumstance and personal qualification, became the leader of the missionary party at Paphos, as they were about to leave Cyprus.—As from this time on he is to be the chief figure in the history, for he now enters upon his great Gentile work, Luke uses his Gentile name Paul, by which he was known among the churches and in subsequent history.—Mark withdrew from the missionary party when the inland trip from Perga was decided upon, perhaps from lack of courage to face the hardships and perils which that journey involved.—At the close of the tour a full report was made to the Antioch church which sent them out.—Paul and Barnabas probably resumed their Christian work at Antioch until they appear again a few years later at the Jerusalem conference in 50 A. D. as delegates from the Antioch church.

6. *Divine guidance.*—The Antioch church became the mother church of Gentile Christianity by reason of its systematic missionary work for extending the gospel in Gentile lands.—Barnabas and Paul, prominent workers in the Antioch church, were appointed, under the guidance of the Holy Spirit, to begin extended evangelization.—The gospel is substantially the same, whoever presents it, or wherever it is presented.

Literature.—Upon this section see the commentaries on Acts, especially those of GLOAG, HACKETT, MEYER, and the CAMBRIDGE BIBLE. Also NEANDER, Planting and Training of the Christian Church, Vol. I, pp. 105-114; FARRAR, Life and Work of St. Paul, chaps. 18-21; CONYBEARE AND HOWSON, Life and Epistles of St. Paul, chaps. 5 and 6; STIFLER, Introduction to the Book of Acts, sec. xii; RAMSAY, St. Paul the Traveler, pp. 64-151; Church in the Roman Empire, pp. 8-73; BIBLE DICTIONARY, articles, Antioch (in Syria), Antioch (in Pisidia), Attalia, Barnabas, Cyprus, Derbe, Elders, Elymas, Iconium, Jupiter, Lucius, Lycaonia, Lystra, Manaen, Mark, Mercury, Niger, Pamphylia, Paphos, Paul, Perga, Pisidia, Proconsul, Prophets, Salamis, Seleucia, Sergius Paulus.

SEC. 17. JOINT CONFERENCE AT JERUSALEM CONCERNING THE RELATION OF CHRISTIANITY TO JUDAISM.

Acts 15:1-35. 50 A. D. Jerusalem.

I. STUDY OF THE FACTS.

Let the following subclassification of the material in this section, with verse synopses, be verified, corrected, or improved:

Par. 1. vs. 1a, Judeans come to Antioch; vs. 1a, teaching circumcision to be essential to salvation; vs. 2a, Paul and Barnabas deny the false doctrine. Vss. 1, 2a, **THE QUESTION PRESSING FOR DECISION.**

Par. 2. vs. 2b, Delegates appointed to confer with the Jerusalem authorities on the matter; vs. 3, they go, preaching a universal gospel by the way; vs. 4a, they are received by the church; vs. 4b, which listens to their presentation of the case; vs. 5, certain Pharisaic Christians again affirm the necessity of circumcision for all Christians. Vss. 2b-5, **CONFERENCE OF ANTIOPH DELEGATES WITH THE JERUSALEM CHURCH.**

Par. 3. vs. 6, Jerusalem authorities consider the matter; vs. 7a, much discussion results; vs. 7b, at its close Peter speaks; vs. 7c, calling to their minds the former divine revelation on this subject through his admission of Cornelius to Christianity; vs. 8, which case showed that God received Gentiles as such; vs. 9, making no distinction in favor of the Jews; vs. 10a, so why afflict them with the burden of the ceremonial law; vs. 10b, which was grievous even to the Jews; vs. 11, both Jew and Gentile are saved through grace. Vss. 6-11, **PETER'S ADDRESS IN THE CONFERENCE.**

Par. 4. vs. 12, Paul and Barnabas recount their missionary experiences with reference to the Gentiles; vs. 13, then James, the Lord's brother speaks; vs. 14, he refers to the choice of Israel as an intended ultimate blessing to the Gentiles; vss. 15-18, citing Old Testament prophecy to this effect; vs. 19, he commends freedom from the law, for Gentiles; vs. 20, asking only that for expediency's sake they observe a few unessential customs; vs. 21, so that they might live harmoniously with the strict Jewish Christians. Vss. 12-21, **JAMES' ADDRESS IN THE CONFERENCE.**

Par. 5. vs. 22, Jerusalem Christians appoint delegates to the Antioch church; vs. 23, who should carry thither the written decree of the conference; vs. 24, in this document they repudiate responsibility for the Judean trouble makers; vss. 25, 26, commend Paul and Barnabas;

vs. 27, attest their friendliness by the delegates sent; vs. 28, pronounce the law unnecessary for Gentiles; vs. 29, and enjoin a few expedient restrictions only. Vss. 22-29, DECISION AND LETTER OF THE JERUSALEM CONFERENCE.

Par. 6. vs. 30, The letter delivered to the Antioch church; vs. 31, where it causes rejoicing; vs. 32, the Jerusalem delegates affiliate cordially with the Antioch Christians; vs. 33, and then return home; vs. 35, Paul and Barnabas tarry in Antioch. Vss. 30-35, THE ANTIOCH CHURCH REJOICES AT THE SETTLEMENT OF THE GREAT QUESTION.

1. Prepare an abstract, in your own language, of the facts recorded in this section.

2. Gal. 2:1-10 contains another account (as most scholars think) of this same conference, an account written by Paul himself. It reveals more clearly than the Acts' narrative, because it is a first-hand report by one of the chief actors in the event, the nature of the contention and the attitude of the three parties involved. The Galatian account should therefore be carefully studied in connection with the fifteenth chapter of Acts.

II. TOPICS FOR INVESTIGATION.

1. *The occasion and problem of this conference.*—Whence came certain men (vs. 1) to Antioch? Were they members of the Jerusalem church? Did they come as representatives of that body, or as self-appointed teachers (vs. 24)? Exactly what was their teaching (vs. 1)? What proportion of the Jerusalem Christians shared their belief? Why did they come to Antioch to preach this doctrine? Were they the same persons, or at least of the same class, as those referred to by Paul in Gal. 2:4? Recall the facts about the origin and the composition of the Antioch church. Why would the teaching of these Judaistic Christians make trouble in the Antioch church? Who led in the opposition to this teaching (vs. 2)? What course of action was finally decided upon with regard to it? Consider that the question was whether Gentiles had to conform to Judaism in order to become Christians. How had this question been raised and answered in Peter's experience with Cornelius in Cæsarea (Acts 10)? How had it been raised and answered in the establishment of the church in Antioch (Acts 11:19-24)? How had it been raised and answered on Paul's first missionary journey (Acts 13:44-49)? How did these preliminary experiences and decisions foreshadow and influence this final decision of the question by the Jerusalem conference?

2. *The constitution and authority of the conference.*—Why did the Antioch church show such deference to the Jerusalem church in this matter? Besides these two churches, were there any others represented in this conference? If not, why not? Considering the composition of the body, ought it to be called a “council”? Contrast this meeting with later “councils” of the Christian church. What authority had this company—the Jerusalem Christians and some delegates from Antioch—to decide this question? Were the leaders of the Christian movement all present on this occasion? What weight would the decision have with all the churches?

3. *The proceedings of the conference.*—From a careful examination of Acts 15:4–6 determine whether more than one meeting is referred to. If two meetings are mentioned, were both full public meetings? Observe that Gal. 2:2 speaks only of a private conference of Paul and the other delegates with the leading Jerusalem apostles. Was this a third meeting, not mentioned in the Acts; or are the two accounts of the conference in some disagreement? In the latter case is Paul’s account to be followed, as being a first-hand report of the proceedings? In the former case were there three meetings: (a) a general reception by the whole church, with reports by Paul and Barnabas of their Gentile work, and objection made by the Pharisaic Christians (Acts 15:4); (b) a private conference to arrange matters between the leaders (Gal. 2:2); (c) a second full, public meeting for final discussion and decision (Acts 15:6)? Observe the order of procedure in the final meeting: much debate, Peter’s address, reports by Paul and Barnabas, James’ address, the decision, the written decree, the appointment of delegates to Antioch. What relation did James sustain to this conference? How did the conference arrive at and formulate its decision?

4. *The three parties in the conference*—Consider that there were three parties in the conference, representing different views which must be adjusted to one another; the Pharisaic Christians, the Gentile Christians, and the Jewish Christians. What was the opinion of the Pharisaic Christians (*cf.* Acts 15:5)—that no Gentile should be admitted to Christianity except through the gateway of Judaism? What was the opinion of the Gentile Christians (*cf.* Gal. 2:1–10)—that they should be entirely exempt from the Jewish law? What was the opinion of the Jewish Christians (*cf.* Acts 15:10, 11, 19)—that though they would have preferred to see all Christians conform to Judaism, yet it was evident from previous experience that this could not be demanded, and so freedom from Judaism was conceded the Gentile Christians, while it

remained obligatory upon the Jewish Christians? Do we know the names of any of the Pharisaic Christian leaders? Who were the Gentile Christian leaders? Who were the Jewish Christian leaders? Why was it impossible for the Pharisaic Christian opinion to prevail? What were the reasons which led the Jewish Christians to concede to the Gentile Christians immunity from Judaism? Study carefully the account in Gal. 2:1-10 as to the relation of Paul to Peter, James, and John in this conference. What right had Paul to claim equal authority with them? Did they concede all that Paul asked for at this time? What distribution of the missionary field was made? Were the Pharisaic Christians persuaded to acquiesce, or were they simply suppressed?

5. *The addresses of Peter and James.*—Consider Peter's address as the closing of the general discussion of the matter. To what important historical event did he direct their attention (*cf.* Acts 10 and 11)? Why had not the influence of this event had a greater effect upon the Jerusalem Christians? Could Peter do otherwise than stand firmly upon this former experience? What did he affirm to be the one only condition of salvation? In view of this, what did he recommend? Consider James' address as the final speech of the conference. Did any peculiar authority attach to James' judgment on the question? Explain the Old Testament passage cited, as to its original use and its application here. What opinion did James express as to how the problem should be settled? State and explain the restrictions which James attached to the liberty which he conceded (vss. 20, 21).

6. *The decision and letter of the conference.*—Was James' opinion made the decision of the conference? State then what the decision was. Why has Paul made no mention, in Gal. 2 or elsewhere, of the restrictions which were laid upon the Gentiles? Give reasons for believing that vss. 23-29 contain the exact decree as sent out by the Jerusalem conference. How was this letter carried to and received by the Antioch Christians? Consider that the Jerusalem agreement, while releasing the Gentile Christians from Judaism, took it for granted that the Jewish Christians would continue in their Judaism. Would it be possible for Jewish and Gentile Christians to live in true Christian brotherhood with the barrier of the Jewish law between them? Would this difficulty assert itself in almost every church? Can the Jerusalem decision then be regarded as completely solving the problem? Study carefully Gal. 2:11-21, which records the conflict upon this point which was not decided. Was it necessary that Paul should attempt to

remove this great obstruction to the gospel by getting Peter and the Jewish Christians to give up Judaism themselves also? Did he succeed in this attempt? Why has the Book of Acts practically nothing more to say about the Jerusalem Christians and the original apostles?

III. OBSERVATIONS AND TEACHINGS.

1. *Organization*.—No advance in the matter of church organization seems to be indicated in Acts 15 and Gal. 2. The Jerusalem church has a certain precedence due to its history, but has no more formal authority than the Antioch church, and neither of them has any formal authority over the other churches.—The elders are the only officers mentioned besides the apostles, who are the informal but acknowledged leaders of the Christian movement.

2. *Environment*.—Does the present section contribute any information on this subject?

3. *Institutions*.—The conference was a wise means for deciding a question which had for some time been prominent and vital; it was not formally official, nor was it formally representative, yet it was practically both, since all the leaders of Christianity took part in the proceedings, and agreed to abide by the decision.

4. *Belief and teaching*.—It was now conclusively established that the Gentiles should not be required to conform to Jewish rites and ceremonies, a principle which had already become practically recognized and acted upon by Peter, Paul, and others.—It remained, however, that the Jewish Christians were to continue in their Judaism.

5. *Daily life*.—What information does the present section contribute on this subject?

6. *Divine guidance*.—The problem which this conference solved was of vital importance, and a wrong decision would have divided the primitive Christians into two strong, hostile camps.—God's providence led those in authority to a right and harmonious solution of the problem.

Literature.—Upon this section see the commentaries on Acts, especially those of GLOAG, HACKETT, MEYER, and the CAMBRIDGE BIBLE. Also NEANDER, Planting and Training of the Christian Church, Vol. I, pp. 109-114; Vol. II, pp. 114-128; FARRAR, Life and Work of St. Paul, chaps. 22 and 23; CONYBEARE AND HOWSON, Life and Epistles of St. Paul, chap. 7; STIFLER, Introduction to the Book of Acts, sec. xiii; RAMSAY, St. Paul the Traveler, pp. 152-177; WEIZSÄCKER, Apostolic Age of the Christian Church, Vol. I, pp. 175-216; SCHAFF, History of the Christian Church, Vol. I, pp. 334-360; BIBLE DICTIONARY, articles, Barnabas, Blood, Cilicia, Circumcision, Idol, James, John, Judas (Barsabas), Law of Moses, Peter, Silas, Syria, Synagogue, Titus.